

‘O Kaleihiehie o Waipi‘o

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The Early Life of Kaleihiehie of Waipi‘o Valley

オ・カレイヒエヒエ・オ・ワイピオ

ワイピオバレー出身の老女の生い立ちを通じてみる1920-30年代のハワイ社会

ケネス T. クロイワ

Kenneth T. Kuroiwa

歴史とは著名人や大事件に関する物語に限られるものではなく、ごく普通の人々の日常生活の物語でもあるという認識は、アレックス・ハーレーの「ルーツ」現象(1976)を経て、人々の間により強く共有されつつある。つまり、歴史とは自分の家族や祖先たちの物語でもあるということが、今日の多くの人々に共通した理解となっている。殊に、ハワイにおいては家族の歴史は非常に重要なものである。家系に関する知識は、ハワイ社会で自分がどこに所属し、自分が誰なのかを、知らしめてくれる。また、それに随伴する物語は、自分の先祖たちの個々の名前や血縁関係に意味を付与し、歴史的な事実について真相を明かしてくれる。しかしながら、上の年代の者たちが加齢しこの世を去れば、これらの貴重な物語や昔の暮らしに関する知識は、永遠に消滅してしまう危険をはらんでいる。なぜなら、ハワイにおける歴史や知識は、他の太平洋の多くの島々においてと同様、文書による記録ではなく、口伝えにより伝承されてきたものだからである。本研究は、ハワイ州ホノルルのカブライ家とケコオラニ信託財団の協力を得て、ハワイ在住の87歳女性であるリリー・エスター・ローズ・カレイヒエヒエ・カブライへのインタビューを通じ、彼女が生まれた1920-30年代のワイピオバレーのハワイ社会を叙述する試みである。

Ho‘olaule‘a a kākou i malama i ko kākou makuahine. E ‘olu‘olu ‘oukou,
e hele mai i ka pā‘ina. Hau‘oli lä hānau o Lillie Esther "Rose"
Kaleihiehie Cablay.

In honor of our Mother, Lillie Esther Rose Kaleihiehie Cablay, please join us in a very special celebration of her 80th birthday.

So goes the invitation from the children of "Rose" Kaleihiehie Cablay.



(Lillie Esther) Rose Kaleihiehie Cablay

CELEBRATION. "Rose" Kaleihiehie Cablay was actually born on November 27, 1920, but her 80th birthday celebration took place on December 3, 2000 in the Maile Ballroom of Honolulu's Kahala Mandarin Oriental Hotel.

When the children began planning the festivities, they had "Mom" draw up a list of guests, but when Mom's listing of invited guests went over 1000, they had to draw the line and restrict "Mom" to a "mere" three hundred guests.

"Family" was of course invited, but even they included many people well-known in Hawai'iian society. There was Mom's eldest daughter, Sweetie Moffatt (née Cablay), who in her time was regarded as Hawai'i's foremost Tahitian dancer. Her husband is none other than Tom Moffatt, Hawai'i's top promoter and former radio KPOI disc jockey who has brought to Honolulu almost every top name in world show business, starting with Elvis Presley down to Elton John, Mariah Carey, Michael Jackson, and even Japan's Tube and Eikichi Yazawa, not to mention China's Twelve Girl Band.

Even "Auntie" Genoa Keawe, sometimes described as Hawai'i's counterpart to Misora Hibari, came to give a lengthy private performance and then sat down for lunch

with "Mom."

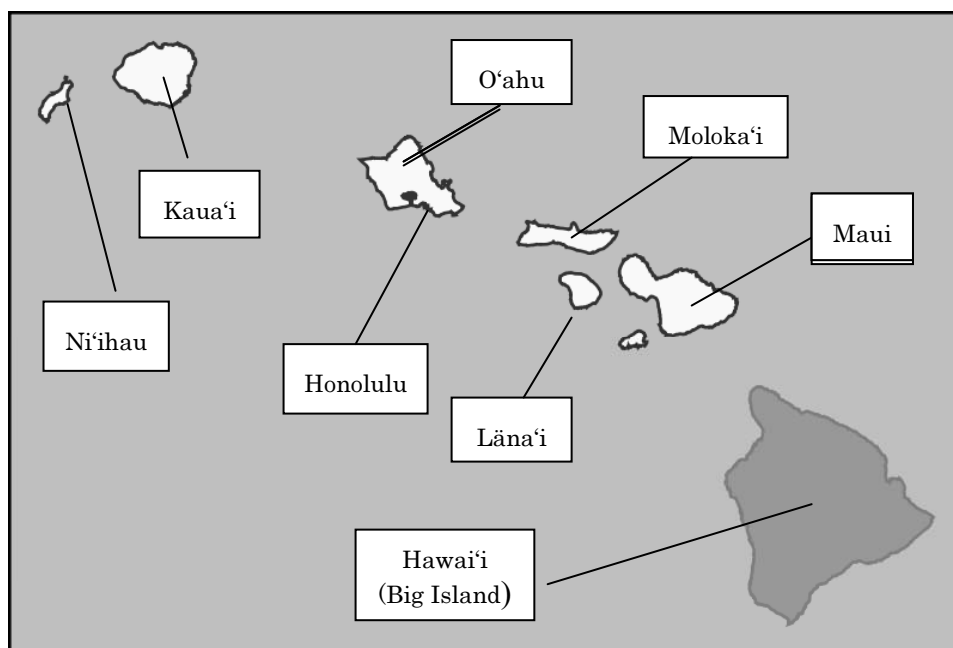
But what was it like, back in 1920, when Rose Kaleihiehie Cablay came into this world, the beginning of a life that touched and influenced the lives of so many people that, eighty years later, a restricted list of party guests still numbered in the hundreds?

The life of this Hawai‘ian woman who would go on to befriend, advise, cheer up, scold, encourage, mother, house, adopt, or rescue by *ho‘oponopono* (counseling to set right) hundreds of people from all walks of life had indeed the simplest and humblest of beginnings.

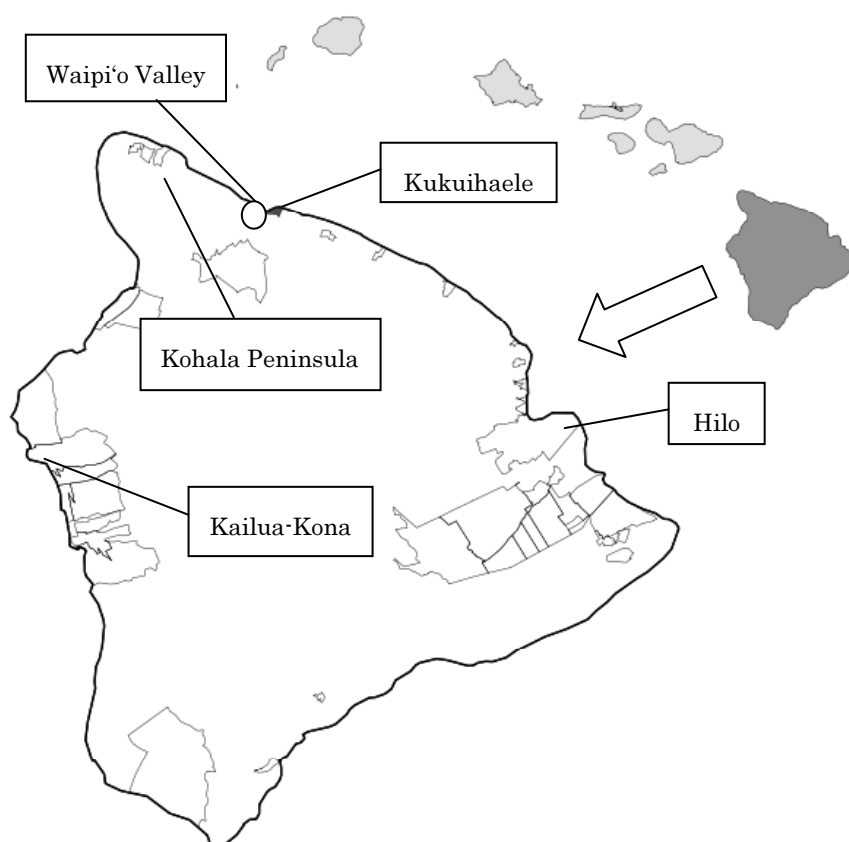
BIRTHPLACE. Those beginnings go back to Waipi‘o Valley on Hawai‘i —the "Big Island" as this largest and geologically youngest of the Hawai‘ian islands is often called. Other parts of the Big Island are better known these days: the city of Hilo to the southeast, the two active and sometimes destructive volcanoes Mauna Loa and Kilauea; Kailua-Kona, home to the Hawai‘ian International Billfishing Tournament and the Hawai‘ian Ironman Triathlon; and the Kona District on the island’s west coast is known for its mild and smooth gourmet Kona coffee², a once-failed industry that, beginning in the 1880s, was rescued and revolutionized by the agricultural skills of Japanese Issei immigrants with names like Tsukahara, Okano, and Morihara.

THE KOHALA AREA: The Kohala Peninsula, where Waipi‘o Valley is located, stands out like a thumb on the northwest part of the island. Now, it is better known for its luxurious resort facilities on the peninsula’s southwest coast, including Waikoloa Beach Resort with its two championship golf courses and the Hilton Waikoloa Village.

The Kohala Peninsula, however, has always been an important and well-known area in Hawai‘i, for it is where Kamehameha the Great —Kamehemeha I, the unifier of the islands— was born in 1758, in conjunction with the portentous appearance of Halley’s comet. The actual site of his birth —known as *Kamehameha Akahi ‘Āina Hānau* in Hawai‘ian— is only a few hundred meters from Mo‘okini Heiau, an ancient temple (*heiau*) not far from the town of Hāwī. Oral history indicates that the temple, dedicated to the war god Kū, was built around 480 A.D., and in 1966, it was added to the National Registry of Historical Places (NRHP) as a U.S. National Landmark (Mo‘okini).



Hawaiian Islands map (courtesy of Matt Wright)



Hawai'i (Big Island) map (courtesy of Arkyan)

Kamehameha had important ties to Waipi‘o Valley, which is located a mere 30 km. to the southeast of Hāwī, as the crow flies, on the peninsula’s Hāmākua Coast. Indeed, the valley is referred to as the **Valley of Kings**, and Hawai‘ian ali‘i (chiefs, kings) lived here, including Līloa, who unified the island (Lebo 3).

It is also said that it was here that Kamehameha received custody of the war god Kū (Kū-ka-‘ili-moku, “Seizer of the Land”) from a Waipi‘o priest in 1780, prior to embarking on his conquest of the Hawai‘ian islands. The first naval battle of Hawai‘ian history took place off Waimanu Bay, 5-6 kilometers from Waipi‘o Valley, when Kamehameha took on Kahekili, ruler of the islands to the west, and his brother (Fischer; Kū; Kamehameha I).

EARLY POLYNESIAN SETTLERS. When Polynesians arrived in the Hawai‘ian archipelago is a matter of considerable discussion, since there were no written records at the time, and information of any kind could only be passed on by oral means. Of course, just as anywhere else, whoever these seafaring settlers were, it is unlikely that they arrived all at one time, and settlement of the islands must have taken place gradually, over centuries, which is estimated to have occurred anywhere from around 300 to 1000 AD. Where they came from is also a matter of some debate, and again, it was probably not from just one place. The Marquesas, the Society Islands, and Tahiti are pointed to as likely origins of the Hawai‘ian people.

One interesting and tantalizing hint is found in a place name, in the ocean northwest of the Big Island and southwest of Maui, between the islands of Lāna‘i and Kaho‘olawe. This channel is known as Kealaikahiki (Ke-ala-i-kahiki) Channel, which can be analyzed as follows: in fairly recent history, Hawai‘ian *t* changed (or was standardized) to *k*. A name like Tamehameha would have become Kamehameha. Conversely, **Ke-ala-i-kahiki** would have evolved from **Te-ala-i-Tahiti**; that is, word for word, “the-road-to-Tahiti.” Moreover, there are plenty of stories about ‘Olopana and Mo‘ikeha, two ancient Tahitian voyaging chiefs –brothers– who sailed between Hawai‘i and Kahiki (Tahiti) a thousand years ago and who lived for a time in Waipi‘o (Lebo 2).

In a way, making landfall in the Hawai‘ian islands was re-created more recently at the end of the 1995 movie *Waterworld*, when Kevin Costner’s character, Mariner, spots a beautiful valley from out at sea: that valley where they make landfall in the movie is

Waipi'o Valley. And a reverse voyage, back to Tahiti –via Ke-ala-i-Kahiki– was successfully undertaken by canoe in 1976 as Hawai'i's American Bicentennial Project³.

APPROACHING WAIPI'O VALLEY BY LAND. The view, when you come upon Waipi'o Valley itself by land, is breath-taking in an island group full of breathtaking scenery. Today, you can drive 80 km. up the north coast from Hilo to the Waipi'o Valley Lookout. From there, you look down on the mouth of the valley and its black sand beach. The now sparsely populated lower valley reaches back about 4.4 kms., but the most remote sections are almost 10 kms. deep (Waipi'o Valley Stream Management 2-11).

The cliffs that form the walls of the valley rise some 300 meters above the valley floor near the sea and reach 900 meters at the back. The valley is blessed with numerous waterfalls: one enraptured visitor gushed, "When we first saw Waipi'o Valley . . . , we thought we had died and gone to Waterfall Heaven" (Ruth's).



View of the mouth of Waipi'o Valley and its black sand beach from Waipi'o Valley Lookout (looking northwest). (Photos courtesy of Dean Keko'olani)

To get down to the valley floor, however, is a daunting challenge. Coming back out is no easier. The road from the lookout to the valley floor is only about 860 meters long (0.53 miles/2821 ft.), but in this short distance, the road drops 274 meters (about 900 ft.). The steep grade is around 25-30%. Walking down can be worse than hiking back up: hiking up merely requires much effort and is very tiring; by the time you hike to the bottom, braking all the way to keep from falling onto your nose, your legs will probably be quivering like jelly.



The extremely steep road down into Waipi‘o Valley. (Photos courtesy of Dean Keko‘olani)

Visitors are strongly warned not to attempt driving down the road –rental car contracts forbid it– and doing so in anything other than a 4WD vehicle is extremely dangerous if not life-threatening. In the late 19th and early 20th centuries, *kalo* (taro) and rice farmers would haul their produce up this hellishly steep road on horses, mules, and later, trucks, to the outside world “up top,” as they put it, for sale to stores and families in nearby Kukuihaele and beyond (Lebo 20, 28).



A Waipi‘o *kalo* (taro) patch, with Keko‘olani family members working the paddies. (Photos courtesy of Dean Keko‘olani)

THE PEOPLE: In this lush and verdant Waipi‘o Valley at the neck of the north (Hämākua) coast of the Kohala peninsula, in the early 20th Century, lived a young woman named Esther Kealoha Hauani‘o. Even as a grandmother in her eighties, she was an elegant and beautiful woman, so she must have been quite striking in her teens. She was a pure Hawai‘ian, whose numbers, even then, were steadily declining, due to intermarriage and death from diseases brought in from the outside Hawai‘i.

For the distant past for which there are only oral histories, the population of Waipi‘o

Valley can only be estimated. Various “guess-timates” put the population at 4,000 to 10,000 or more over the centuries up to the time Captain James Cook came upon the islands in 1778 to “discover” Hawai‘i –or “Owhyhee/Owyhee” as the early Westerners spelled it– bringing with them not only Western goods but also diseases against which Hawai‘ians had no resistance. They died in great numbers. By 1820, there were only about 1,200 left in the valley (Olszewski 17).

Westerners, especially missionaries, also brought the habit of keeping records in writing, but even then, population figures are only approximate. In an area of numerous valleys and luxuriant vegetation such as that of the Hāmākua coast, it is often difficult to tell where people are living. Even though Father Lorenzo Lyons probably kept the best records of the period 1831-1849, they were limited to members of his flock. Nevertheless, they give us some idea: 1,200 people in 1831-1832, 921 in 1842, and 736 in 1849 (Olszewski 17).

Ethnicity	Male	Female	Totals
Hawai‘ian	182	171	353
Part Hawai‘ian	14	6	20
Hawai‘i-born, foreign parents	1	1	1
American	2		2
British	3		3
Chinese	13		13
French	1		1
Portuguese	1		1
Foreign, other	2		2
Totals	219	177	396

Ethnicity, 1878 Census (Olszewski 29 (Table 6))

A later census, in 1878, records 396 people in Waipi‘o (219 males, 177 females) (Olszewski 28). By this time, a limited number of outsiders were becoming a part of the valley population.

By the 1890 census, the Chinese immigrant population had jumped from three to 104 men and, now, three women. Two Japanese men also show up in this census.

Ethnicity	Male	Female	Totals
Hawai‘ian	155	148	303
Part Hawai‘ian	6	16	22
Hawai‘i-born, Foreign parents	1	1	1
American	1		1
Chinese	104	3	107
French	1		1
Japanese	2		2
Spanish/Chamorro	2		2
Tahitian	1		1
Totals	272	167	439

Ethnicity, 1890 Census (Olszewski 36 (Table 8))

The 1910 census shows the number of full Hawai‘ians reduced to half (Males 155 → 80, Females 148 → 77, Totals 303 → 157), while the Chinese population jumps significantly (Males 104 → 135, Females 3 → 29, Totals 107 → 164), as women join the men and start families. A few Japanese women arrive too (Males 2 → 7, Females 0 → 4, Totals 2 → 11).

The vague category “Part-Hawai‘ian” is replaced, or perhaps dominated, by a new category, “Asian-Hawai‘ian,” which is likely to have been mostly Chinese-Hawai‘ian⁴.

Ethnicity	Male	Female	Totals
Asian other	4	1	5
Asian Hawai'ian	29	22	51
Caucasian Hawai'ian	7	2	9
Chinese	135	29	164
English-Hawai'ian	1	0	1
Hawai'ian	80	77	157
Japanese	7	4	11
Spanish	1	0	1
Totals	264	135	399

Ethnicity, 1910 Census (Olszewski 43 (Table 10))

Esther Kealoha Hauani'o was born in this Waipi'o Valley –Hämākua County, T.H. (Territory of Hawai'i⁵)– on January 18, 1904, the daughter of Victor Hoapili Hauani'o and Lily Keolamauloa Ka'umekekoi Kanekoa Kaohimaunu.

Age ranges	Male	Female	Totals
Total Waipi'o population			
5 and under	24	25	49
6-15	57	31	88
Hawai'ian population			
5 and under	10	12	22
6-15	18	12	30

From Age and sex ratios, 1910 Census (Olszewski 44 (Table 11))

When Esther was born, it had been only eleven years since the end of the Hawai'ian monarchy, when Queen Lili'uokalani was overthrown (January 17, 1893) by a group of Americans and Europeans and replaced by a provisional government. Questions arose about the legality of these acts, but on July 4, 1894, Sanford B. Dole⁶ became the first

President of the new “Republic of Hawai‘i.” Four years later, on July 7, 1898, the islands were annexed to the United States as the Territory of Hawai‘i.

The 1910 census figures for Waipi‘o Valley (from Age and Sex Ratios, above) show the numbers for children, which –if properly and thoroughly conducted– would have included Esther, who might have been counted as a small child or among the older children. Given that her birthday was in January, she probably would have been six and included in the older group.

INTERLUDE: “THE BEGATS.” Before we proceed with the lives of another Waipi‘o family, allow me to relate a scene from one of my favorite books, one which first turned my eyes to Hawai‘i, where I eventually became part of the story myself: that book is James A. Michener’s *Hawai‘i*. To this day, those of Hawai‘ian blood are exceptionally conscious of their ancestry and family ties –one reason this paper is being written and **can** be written– and this scene was my introduction to that consciousness when I was a college freshman. The fictional scene (293-294) takes place not many years before the ancestor of that other Waipi‘o family comes to settle in the valley.

In that memorable episode, the Hawai‘ians and the Christian missionaries from New England of the early 1800’s found many things in the other culture that were strange and hard to comprehend. But one Hawai‘ian, Kelolo, had heard a reading of *Genesis*, from the Bible, which he called “The Begats.” Now this was something he could relate to: that Adam had begotten Seth, who begat Enos, who begat Ca-i’nan, who begat Mahal’aleel, . . . for generation upon generation upon generation. “But when we hear ‘The Begats,’ it is like music to our ears, Makua Hale, because it sounds just like our own family histories . . .” Kelolo exclaims proudly.

Makua (“Father”) Abner Hale, the missionary, asks, “How does a family history sound, Kelolo?” whereupon Kelolo recites, on the spot, his genealogy, beginning with his own son, Keoki: “I am Keoki, the son of Kelolo who came to Maui with Kamehameha the Great; who was the son of Kanakoa, the King of Kona; who was the son of Kanakoa, the King of Kona who sailed to Kaua‘i; who was the son of Kelolo, the King of Kona who

died in the volcano; who was the son of Kelolo, the King of Kona who stole Kekelali'i from O'ahu; who was the son of . . .”

“How did you memorize this genealogy?” Hale asks. Kelolo replies, “An *ali'i* [chief, ruler] who doesn't know his ancestry has no hope of position in Hawai'i . . . I spent three years memorizing every branch of my family . . . Why do you suppose Malama is the Ali'i Nui [great chiefess]? Because she can trace her ancestry far back to the second canoe that brought our family to Hawai'i. Her ancestor was the High Priestess Malama who came in that second canoe. My name goes back to the first canoe from Bora Bora, for my ancestor was the high Priest of that canoe, Kelolo.”

The missionary smiles condescendingly at the chief in front of him, who can neither read nor write, who is describing ancestors supposedly from centuries earlier. “Your people came in a canoe from Tahiti . . . I suppose the family history ends there.” “Oh, no!” Kelolo responds, “That is not even the halfway mark.” Kelolo eventually recites his ancestry back 128 generations.

Later, the missionary dismissively recounts this to his wife. “Just look! Right here we have more than forty generations of supposedly historic characters. Now if you allot twenty years to each generation, and that's conservative, Kelolo wants us to believe that his ancestors came here more than eight hundred years ago . . . Impossible!” he harumphs.

THE HUSSEY FAMILY OF WAIPI'O VALLEY. Another Waipi'o family was the Hussey family. According to the *Keko'olani 'Ohana (Family)* genealogy (the source of much of the following information on the Husseys), the Hussey family can be traced back more than 30 generations and over 900 years, to people descended from Scandinavian “Viking” invaders –Norsemen (“northmen”) whose name under the influence of Celto-Gallic pronunciation, lost the “s” and became “Norman,” and their lands, Normandy. The Keko'olani genealogy points to a Hugh Hussey who married a daughter of the Earl of Normandy. A son of that union was William Hussey, born in 1030. William participated in the invasion of England with William the Conqueror (his uncle) and eventually settled in Dorsetshire.

The Husseys came to America in the person of (Captain) Christopher Hussey (born in 1598)⁷. Christopher landed in New Hampshire on June 5, 1632 on the ship *William and Francis* and became proprietor of Nantucket Island (Massachusetts). In the first half of the 19th century, Nantucket was synonymous with American whaling. In the Pacific, 19th-century American whaling was based in Honolulu and Lahaina (Maui), with hundreds of ships visiting annually (La Croix).

Aboard one of these whaling ships —the *Columbus*, out of Fairhaven, Massachusetts— was Alexander Pollard Hussey (born in Nantucket, Massachusetts, on April 4, 1825), who arrived in the islands on October 12, 1845. Alexander eventually made his way to Waipi‘o Valley, married Manaiakalani (born “about 1839”), the daughter of Oponui, the valley’s *ali‘i*, or chief, and started a family there. The only child of this marriage was George Alikā Hussey, Sr., a.k.a. “Alikā” Hussey, born in 1859. As is often the case, George’s middle name comes from his father, “Alikā” being the shortened Hawai‘ian pronunciation of “Alexander.”

Alexander P. Hussey was assigned to build a church in Kohala, but while there, started another, much larger family of fourteen children, with Makānoe Ka‘aikaula⁸.

George Alikā Hussey, Sr., grew up and married Ke‘a (Kea-aiha) Keaweīwi (born June 9, 1862) around 1883. Later marriages were to Poai Kuakahi and then Kealoha Naholowaa. The first and only child born to George, Sr., and Ke‘a Keaweīwi was George Alikā Hussey, Jr., on April 9, 1879, in Waipi‘o.

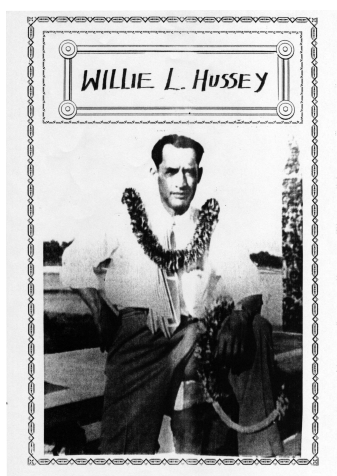
On January 26, 1897, when George Alikā Hussey, Jr., was nearing 18, he married Ellarene Papa‘ihaleonaali‘i Moi Kaawa (age 15, born November 11 or 12⁹, 1881, daughter of Wahinekona Kaawa and Jeanette¹⁰ Ka‘umekekoi Keawepo‘oole of Waiohinu, Ka‘u District. Their eldest child was Jennie Kahanohano Hussey, born on December 16, 1897 in Waipi‘o. The second child, also a daughter, was Louisa Manaiakalani¹¹ Hussey (whose middle name is that of her paternal great-grandmother, who had married the first Hussey in the valley, Alexander Pollard Hussey), born in Waipi‘o on April 1, 1899.

The third child, a boy, was William Lono Hussey, born in Waipi‘o on June 4, 1901. All together, twelve children were born to George Alikā Hussey, Jr., and Ellarene

Papa‘ihaleonaali‘i Moi Kaawa. Ellarene is regarded as the mother of the Waipi‘o Hussey clan and was affectionately known as “Tütü Papa‘i.”

We would do well to remember that one reason families in the old days were large was because it was no sure thing that children would survive. Indeed, five children of “Tütü Papa‘i” died in infancy. Among the seven children who survived was William Lono Hussey’s younger sister, Emily Kaelehiwa Hussey, born sixth on May 20, 1907. Emily’s grandson, Dean Keko‘olani, has been an important source of information for this paper. Rose Kaleihiehie Cablay also remembers “Tütü Papa‘i,” by whom she was taken in for a time and with whom she would go to catch small eels by the seashore.

THE DASHING YOUNG MAN ON THE WHITE HORSE. William grew up to be a dashing, handsome young man and seems to have been something of a Casanova. When he was about eighteen-and-a-half-years-old in early 1920 —or perhaps somewhat earlier— he was living in Hilo, according to Kaleihiehie, but had come up to Waipi‘o, where Esther Kealoha Hauani‘o caught his eye. She would have been a lass of fifteen, going on sixteen. When I knew this *kupuna* (elder) —Grandma Timbal, as I called her— in the 1970’s, she was a striking, elegant and very proper¹² woman with white hair in a bun, and still very attractive, and one of the few pure Hawai‘ians I have ever met: the *kolohe* (rascally) side to her, I would catch only an occasional glimpse of.



William Lono Hussey at about age 28 (ca.1929). (Photo courtesy of Dean Keko‘olani)

It is said to have been “love at first sight,” for William caught Esther's eye too, thus beginning a charming tale of romance. William's niece, Liberta Hussey Albao (a cousin to Kaleihiehie and another major source of information for this paper, points out that he “was part *haole* [white] and part Hawai‘ian” and that in those days, such men “were the envy of the women in Waipi‘o Valley.” It is certainly not hard to imagine a young and impressionable teenage Esther being swept off her feet by the handsome and gallant William, whose blue eyes made a strong impression on anyone who saw him.

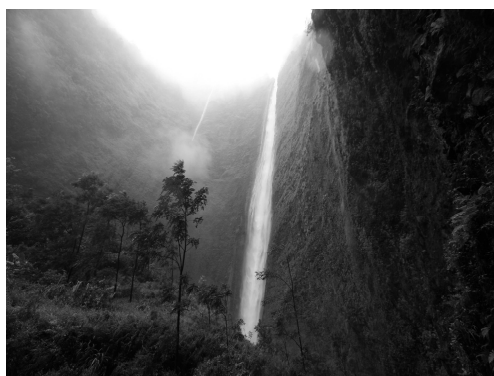
This did not sit well at all with the Hauani‘os. They did everything they could to keep Esther away from William and even went so far as to hide her away in the mountains, but to no avail. One night, William rode up on his white horse, called Esther out, put her on his horse, and galloped off with her up into the valley (perhaps near Hi‘ilawe waterfall of romantic legend), and hid out with her somewhere for several days, a week. No one knew where they were —or if they did, they kept their mouths shut (some say that Sam Ka‘ekuhiwi, principal of Waipi‘o School, might have known but did not say anything). But “the old folks talked in their native tongue,” William's niece, Liberta, points out, “and whispered throughout the valley and Kukuihaele.”



View of beautiful Waipi‘o Valley, looking toward Hi‘ilawe Falls, celebrated in legend and song. (Photos courtesy of Dean Keko‘olani).

Kūmaka ka ‘ikena iā Hi‘ilawe . . .	All eyes are on Hi‘ilawe
Pakele mai au i ka nui manu	I have not been trapped by the gossip[ing birds]
Hau wala‘au nei puni Waipi‘o	Chattering everywhere in Waipi‘o
‘A‘ole nō wau e loa‘a mai	I am not caught
A he uhiwai au no ke kuahiwi	For I am the mist of the mountains

— ♪ Hi‘ilawe



The mists of Hi‘ilawe Falls at the back of Waipi‘o Valley. (Photo courtesy of Paul Hirst)

One thing led to another, and before long Esther found herself *hāpai* — in other words, with child. When Esther Haunai‘o was about to give birth to her child, Esther’s mother, Keolamauloa Ka‘umekekoi Kanekoa, took her outside and showed her where she would have the baby: a large stone. If the birthing process took place in a way similar to that described for *ali‘i* (chiefs), when the time did come, Esther probably squatted over or against the stone with the support of family members. In any case, the process allowed for a gravity-aided birth, during which the mother would push until the child was born and received by an attendant waiting to receive it below (“Sacred Stones” and “Cultural Significance”).

The birth of the child, a girl, took place on November 27, 1920, and was recorded at Kukuihaele, Hāmākua Township, County of Hawai‘i, Territory of Hawai‘i. She was named Lillie Esther Kaleihiehie.

He hiwahiwa au na ka makua . . . I am the darling of the parents
A he lei ‘ā‘i na ke kupuna And a lei for the necks of grandparents
– ♪ Hi‘ilawe

It was the maternal grandmother, Keolamauloa Ka‘umekekoi Kanekoa, who gave Kaleihiehie her name. Sometimes, Hawai‘ian names are not given until the *kūpuna* (elders) have had a chance to observe the child’s behavior and personality, which can mean late childhood or even into the teens. Later, this maternal grandmother told Kaleihiehie that she would be like “a flower child” (long before our modern use of the expression) and that when she blossomed, the world would know who she was.

“Kalei” –*ka lei*, the lei– plus *hiehie* – beautiful, elegant, distinguished in manner or appearance, according to the Pukui/Elbert dictionary. Liberta Hussey Albao shared her *mana‘o* (thoughts) with me on her respected cousin’s name: “Whoever bestowed the name on this precious child, their thoughts were truly enveloped with great love and passion. Certainly today, that is so descriptive of cousin Kaleihiehie.”

Kaleihiehie —or “Kalei,” for short— spent her childhood in Waipi‘o Valley. Of those wonderful, idyllic days, Kaleihiehie herself writes in her informal memoir, *Childhood Experiences*:

I had wonderful experiences growing up in Waipi‘o Valley. I had the Love of all my families; with Auntie Louisa & *Tūtū* [“Grandpa”] John Kanekoa and many, many more of my Uncles & Aunties; especially the fond, happy and precious times with all my *kūpuna* [grandparents, elders]. My Mom & Dad carried weekend *pu‘olo* [bundle(s)] to hold *hālāwai*. [meetings]. At Auntie Louisa’s house with cousin Agnes as my “partner,” we would go *lawai‘a* [fishing] down the *kahawai* [stream] with my Aunties & Uncles. At times, even “work” was so much fun!!! *Hana hana* [work] in the taro patch, pick *pūpū* [shells, snails] & *ho‘i‘o* [fern¹³], catch ‘*opae* [shrimp], . . . then the best was to prepare & eat; so *ho‘ono* [delicious], everything you ate was always so ‘*ono* [delicious]!!! I Love all my family and with their Love for me, these are just a few of the many *kamaha‘o* & *ho‘omaika‘i* [wonderful and good] memories of my childhood. . . .

Most everyone in Waipi‘o are family and are somehow related to each other. They were my playmates and my best friends.



Hana hana (working) Waipi‘o *kalo* (taro) patches. (Photos courtesy of Dean Keko‘olani)

Kalei’s formal education was limited, something not so unusual in those days.

Mr. Ragsdale was my teacher for my early elementary years (up to 3rd grade) at Waipi‘o School. We then moved up to Kukuihaele; John Thomas was my teacher. I, Kalei, attended school only up to 6th grade, ending any type of “formal teaching.” Tutored and graced by my “Dad” & family elders; I am self-educated and till this day use these, which I believe are the two greatest books as learning materials: 1) The Bible and 2) Webster’s Dictionary.

“College **was not** thought of, during my time,” she emphasizes. In place of formal education, she was taught much by her “Dad” and other relatives and learned perhaps even more important lessons —and especially people skills— through close observation of life and the people around her, which enabled her later in life to “educate” not only her own family but even people with considerable formal schooling, in daily life and in more serious *ho‘oponopono* [setting right] counseling sessions.

“IT TAKES A FAMILY . . . A VILLAGE¹⁴.” “Interesting and unforgettable experiences” for Kalei were, as befits her character, centered around people. In Waipi‘o, as in Hawai‘ian and Polynesian society in general, there has always been a “no child left behind” attitude. She recalls:

It’s an obvious answer for me. Growing up in Waipi‘o “is unforgettable” and I feel blessed. I have met everyone, each an interesting and important facet in my life. My Grandmother Keolamauloa Ka‘umekekoi Kanekoa Kaohimaunu, Grandpa Victor Haopili Hauani‘o. My Grandmother’s two sisters, *Tütü*¹⁵ Kaeha & *Tütü* Haliaka [*Tütü* = Grandpa, Gramps, Granny]. My Grandmother’s brother, *Tütü* John Kanekoa, who is also married to my father’s [William Lono Hussey’s] sister, Auntie Louisa Manaiakalani Hussey. *Tütü nui* John Ino Kanekoa, my great grandfather. All my mother’s [Esther Kealoha Hauani‘o’s] brothers & sisters. *Hānai* [adopted] at birth by *Tütü* Kealoha and *Tütü* Lihu‘e, then by *Tütü* Papa‘i [William Lono Hussey’s mother] for a time. When *Tütü* Papa‘i lived by the *kahakai* [seashore], I used to go with her and catch small eels. *Hinana* [young goby fish] season was especially fun; all the family came down from way up Kakeha. To be surrounded and raised with all these interesting people has got to be an experience within itself.



The black sand *kahakai* (beach) of Waipi‘o, where residents *lawai‘a* (go fishing) and collect shellfish. (Photos courtesy of Dean Keko‘olani)



Tütü Papa‘i (Ellarene Papa‘ihaleonaali‘i Moi Kaawa)
(Photo courtesy of Dean Keko‘olani)

Memories of family life have always been precious for Kalei:

GOD BLESS each and everyone of my families: The Hussey, Moi & Keomaka 'Ohanas. I have made many retreats back home to Hawai'i. Always reflecting on my childhood especially when I'm in Waipi'o. My brothers, sisters & I had a very strong Christian upbringing. We were raised and taught the morals and values of life and God, & of **Love and Compassion for everyone**. My Beloved Mom & Dad always had my genuine respect; giving me the best of **their** life. They gave their Love to all Mom's family & relatives. She was well Loved by all. During the yester-years, Mom & Dad provided for 10 children and worked together, to supplement what little income they already had. Laundry cleaning was the main means of income for our family. Mom would bake muffins and make & sell plate lunches. Weekends there were games at the park, where Mom & Dad would sell their goodies. Those were such good times!! I learned a lot. With a big family, "homework" sure had a different meaning back then!! But the best in life, of what I learned, will always be Love.

"DAD" . . . AND "FATHER." "Dad" to Kaleihiehie was Macario Delapiña Timbal, who, like many Filipinos of that era, had immigrated, from the Gindulman area of Bohol Island of the Visaya region of the south-central Phillipines, where he had been a tailor. He is said to have been very good at embroidery but came to Hawai'i seeking a better life with more opportunities. He was a lively and energetic man, with a merry smile and a bit of a *kolohe* [mischievous] twinkle in his eye and, above all, a very kind and loving man whom I could call "Grandpa" or Grandpa Timbal" with feeling and sincerity. Even decades later, in his old age, he could still be found climbing high up into the mango tree in front of the Cablay family home in Aliamanu, Honolulu.

Macario Delapiña Timbal and Esther Kealoha Hauani'o were married on December 15, 1922. When Kaleihiehie was about 14, the family moved from Waipi'o to Kukuihaele, the small town "up top" virtually overlooking the valley, where Grandpa Macario first worked at the Kukuihaele plantation. About a year later, they moved to the plantation at Pa'auhau, about 15 km. to the east, where Macario could make more money. There, he became a *luna*, a plantation overseer, and the family was better off. From time to

time, they would still go back to Waipi‘o to get favorite foods, among which was *leddeg*, Filipino escargot. Kaleihiehie fondly remembers that her mother would make biscuits, fried fish, and plate or box lunches that she, Kalei, would sell at baseball games between Japanese, Filipino, and Hawai‘ian teams.

One day, however, “Dad” sat down with Kalei for some serious talk. She recalls:

At a very young age, Dad sat me down for a **heart & soul** talk. He felt I was grown up enough to understand what I “**must**” be told. Dad talked to me about my “**real**” **paternal Father**, William Lono Hussey, and who he was. There was a gentle calm in his voice when Dad spoke about my Father. I had some of my Father’s features; but Dad had no pictures of my paternal Father, so I could only imagine how he looked. Before our talk had ended, Dad made me feel like I was special. He was a man of honesty and integrity. On that “**special**” day I was so overwhelmed. From the days of my youth, until his passing, my Dad overwhelmed me throughout his life with an overabundance of Love, Quiet Understanding and Gentle Compassion. To Dad, I was “first-born of his children” and his “Big Girl.” He truly was “one of God’s many Blessings in my life”

DAD’S CHARISMATIC “BIG GIRL.” “Dad” was very proud of his beautiful daughter and he often entered her in local beauty contests held in the plantation towns of Kukuihaele, Honoka‘a, Kapulena, and Pa‘auhau in the late 1930’s. Kaleihiehie’s attractive appearance was undoubtedly an advantage, but it was her vivacious, engaging, and charismatic personality that helped her to win titles such as “Lady of the Year” again and again. To this day, she often becomes the center of attention, no matter where she is, be it in a hotel lobby, on a cruise ship, a hospital, or a family gathering. After a recent hospitalization at Kaiser Hospital, the medical staff, so taken with her, inadvertently exclaimed, “Please be sure to come and see us again soon!” Even complete strangers are just naturally attracted to her.

In later years, Lillie Esther Kaleihiehie has been commonly known as “Rose Kaleihiehie Cablay,” following her 1940 marriage to Saturnino “Saty” Macabio Cablay from Ilocos Sur, in the Philippines. “Rose” first appears in the name “Lillie Rosaline

Timbal” on her February 28, 1926, baptismal certificate from the Church of St. Joseph’s in Hilo, Hawai‘i.

WHAT’S IN A NAME? Officially, however, she never took the Timbal name and was all along officially registered as “Lillie Esther Kaleihiehie,” as it was at birth. This would eventually complicate dealings with banks and with notarizing various legal documents. Having been born in the “Territory of Hawai‘i” long before statehood, she would not even have an official State of Hawai‘i ID, until the situation was finally officially rectified on June 26, 2007, when a notice appeared on page B2 of that day’s Honolulu Advertiser newspaper. The notice announced that her petition to the office of Lt. Governor James R. Aiona for a change of name to “Rose Kaleihiehie Cablay” had been accepted (as of June 15, 2007). “I’m finally a citizen of the State of Hawai‘i,” she proclaimed.

SOMETHING MISSING: FINDING CLOSURE: The years passed. Kaleihiehie had married and raised her own large family, also taking countless dozens of other children and young people—including this writer—into her family in the ancient Polynesian and Hawai‘ian adoption practice of *hānai*. In this way, she shared the familial love, warmth, and unqualified acceptance that she had known in Waipi‘o, teaching her biological children to accept their *hānai* brothers and sisters exactly as one of their own. Still, one piece was missing from her own life.

Almost 50 years had passed since that “special” day [that “Dad” Macario Timbal had told her about her birth father when] in February 1971, my life was again blessed when I met my Father, William Lono Hussey, and laid my eyes upon him, for **the very first time**. It was made even more special, because soon Auntie Louisa & Tūtū John Kanekoa would be celebrating their “50th Golden Anniversary.” Auntie Jane Keomaka was among the many family & relatives who were at the airport to greet him and shower him with **so much Love & Aloha**. As for me, I was anxious, excited and nervous all at the same time; I must have been partially “numb!!”

And then, William Lono Hussey stepped off the plane after a long journey from

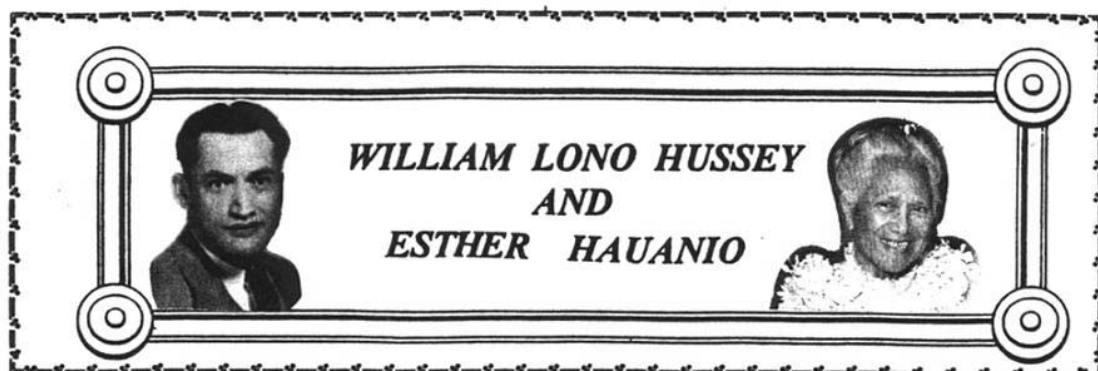
Florida, where he had been living, finally bringing closure to the important first chapter of Kaleihiehie’s life. She recalls the moment in her informal memoir, *William Lono Hussey and Esther Hauani‘o*:

The moment my Father stepped down off the airport shuttle, he knew right away who I was & without a doubt I saw myself in him. I’ll never forget his first words, “Kalei, is that you, . . my baby girl? “Yes, Daddy, . . . I am your baby girl!!!” That day, the Lord and all the Angels above . . . made both our lives so very “complete.” Cherished memories of my Father are still fresh in my mind and are everlasting in the minds of my children.

That reunion would be a most precious one, “for although God brought my Father and me together,” she continues,

. . . it would also be our last time together as well. Shortly after my Father returned to his home in Florida, he passed on. I had never before felt such a **deep loss**. I found comfort in knowing that through the Gift of Love & and Blessings of God, my Father, William Lono Hussey and I, Kaleihiehie, embraced and shared a very precious time, where we were finally together, as Father and daughter.

William Lono Hussey, the dashing young man with blue eyes who had romanced Esther Kealoha Hauani‘o and rode off with her on his white horse to a hideaway in that Waipi‘o Valley of long ago, departed from this life to be with his *kūpuna* on October 10, 1972, in Eustis County, Florida.



Kaleihiehie as a popular teenage beauty contestant (about age 18)

(Photos courtesy of the Cablay family)

He hiwahiwa au na ka makua . . .

I am the darling of the parents

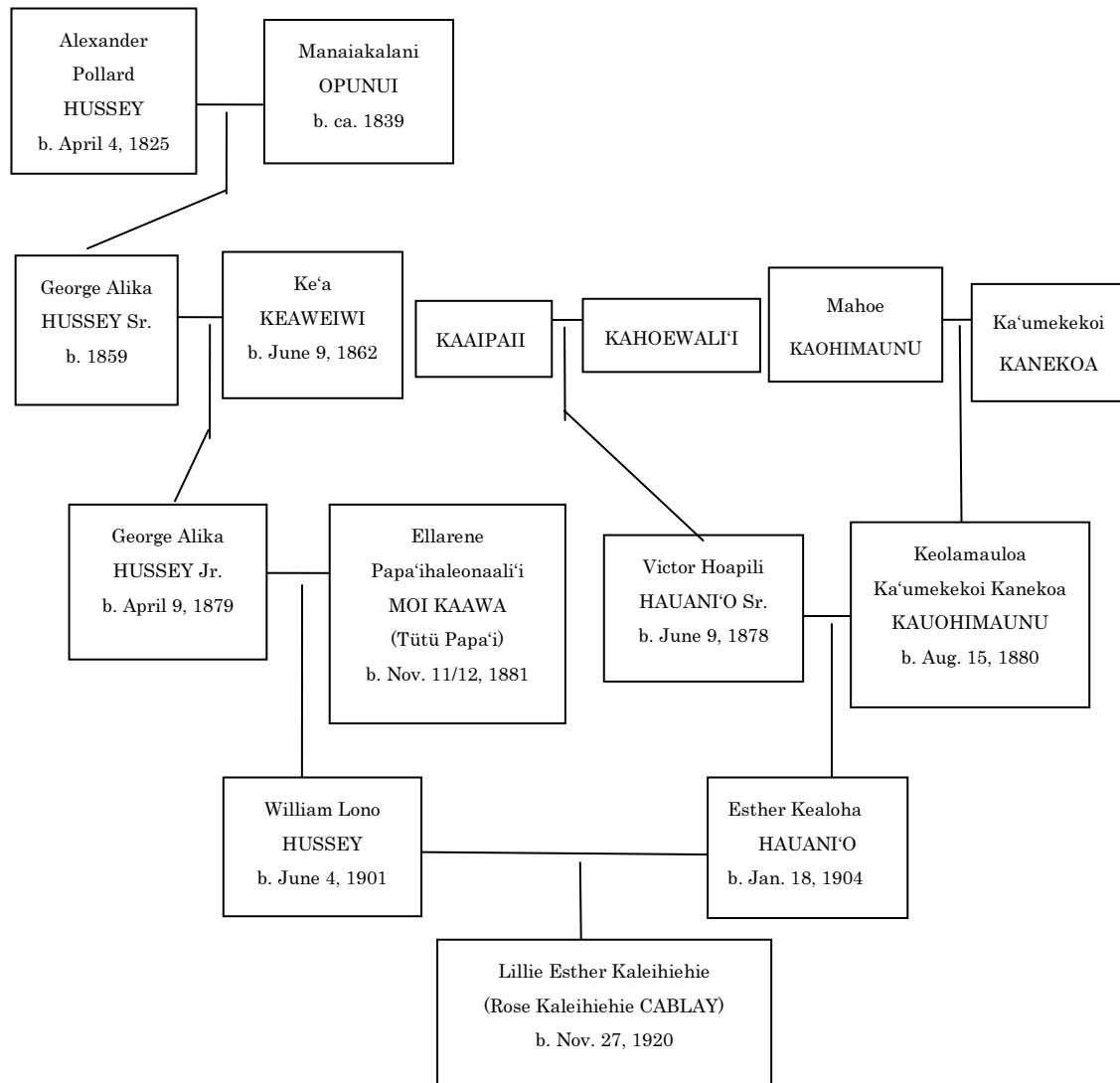
A he milimili ho'i na ka makua

Beloved of my parents

— ♪ Hi'ilawe



Rose Kaleihiehie Cablay (sitting, right) with children and friends (2006).



Simplified family tree for Rose Kaleihiehie Cablay

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¹ Every effort effort has been made to properly include the apostrophe-like *‘okina* and vowel-length mark (*kahakō*) in this paper (they are used in Hawai‘ian newspapers and are also required by law, for example, on Hawai‘ian street signs and in many official documents).

‘Okina: The *‘okina* appears to be a mere apostrophe and so is often forgotten or omitted. However, its actual status is that of a regular consonant, just like **p** or **k**. It is a “glottal stop,” pronounced with a “catch” in the throat. English speakers actually use it when they say “Uh-oh!!” (Heckathorn 11, Whitney 48-50).

Plenty of comparative linguistic evidence backs this up. Some closely-related languages of the Eastern Polynesian language group, of which Hawai‘ian is one, retain the original consonant that Hawai‘ian has changed to the *‘okina*: in Hawai‘ian, *Pehea ‘oe?* (How are you?) is *Pehea koe?* in Maori (New Zealand); Hawai‘ian *i‘a* (fish), Maori *ika*; Hawai‘ian *ali‘i* (chief), Maori *ariki*; Hawai‘ian *wa‘a* (canoe), Maori *waka*; Hawai‘ian *‘ai* (eat), Maori *kai*, and so on. And then there is the mythical Polynesian homeland, *Hawaiki*, which would convert to *Hawai‘i* in Hawai‘ian. Thus, we try not to write “Hawaii” or “Hawaiian” without the *‘okina* (unless we are quoting), any more than we would write “Ameria/Amerian” for “America/American.”

The family name “Hauani‘o” and the place name “Waipi‘o,” for example, which appear frequently in this paper, are often written as “Hauanio” and “Waipio” in the genealogical records of the Church of Jesus Christ of Latter Day Saints (LDS) we have used as resources. Fortunately, these words are within our range of knowledge of the Hawai‘ian language, so we write them properly as “Hauani‘o” and “Waipi‘o.” However, there may be other words and family and place names used in this paper that lie outside our knowledge of Hawai‘ian. Where we do not know for certain that the *‘okina* (or vowel length) occur in certain Hawai‘ian words, we do not include them and, as a result, “mis-spellings” might occur.

For the sake of convenience, the *‘okina* is often written with a standard apostrophe, the one used in “don’t” (do not), for example, which curves or hooks down and to the left. Properly written, however, the *‘okina* curves or hooks to the right, like the single quotation mark used at the beginning of a quotation.

Vowel length: While vowel length does not have particularly great significance in English, it can make considerable difference in Hawai‘ian. *Kupuna*, for example, a word used in this paper, meaning “grandparent” or “elder of the grandparents’ generation,” becomes *kūpuna* in the plural, “grandparents.” Japanese speakers would appreciate the difference, since, for example, Japanese *shoumei* (照明, lighting) is completely different

from *shomei* (署名, signature).

Long vowels are expressed in Hawai‘ian orthography with a double dot mark (called *kahakō* in Hawai‘ian) above the vowel (ä, ü, ö, etc.), similar to the German umlaut. It is also written with a bar over the vowel. Other possibilities would be to write a double vowel —*kuupuna*, for example— or, in IPA format, with a colon: *[ku:puna]*.

² At Peets Coffee, Kona coffee sells at approximately \$25 per half pound, or about 1300 yen for 100 grams. Kona is the only area in the U.S. where coffee is commercially grown.

³ Unfortunately, there were no longer any Hawai‘ians who possessed the skills to navigate long journeys without instruments, and an active traditional navigator, Mau Piailug, was recruited from Satawal Island in Micronesia. During that time, I was living on Satawal as a neighbor of Mau’s family and usually had my meals with them. Mau navigated the 3,900 kilometers (2,400 miles) from Maui to Tahiti —without any instruments of course, in seas where he had never been before— and hit Tahiti spot-on in 34 days, via Matahiva in the Tuamotus. I have done much shorter voyages of 160 kilometers or so on Satawalese canoes without instruments, and it never ceases to amaze me that Polynesian and Micronesian navigators were doing these mind-boggling voyages more than a thousand years ago.

⁴ As the census figures show, immigrant Asian men came first, mostly to work in agriculture, and while women came in significant numbers quite a bit later. As Baker points out, Chinese were quicker to marry Hawai‘ians, while others (Japanese) did not do so quite so readily. If there was no resistance to marrying out of one’s own ethnic group, possible spouses were right there, whereas bringing over a bride from the “old country” required raising more money.

⁵ Hawai‘i remained a territory until August 21, 1959, when it attained statehood as the fiftieth state. Places that still have status as U.S. territories today include Guam, American Samoa, the Northern Mariana Islands, Puerto Rico, and the U.S. Virgin Islands.

⁶ His cousin, James D. Dole, developed the pineapple business in Hawai‘i. The company he founded in 1901 was the Hawaiian Pineapple Company, later to become Dole Food Company in 1991. The name “Dole” became synonymous with pineapple.

⁷ Dean Keko‘olani points out that the New England Genealogical and Historical Society has yet to accept with certainty the link between Capt. Christopher Hussey’s father and earlier Husseys who participated in some of the great moments of English history. Keko‘olani, however, feels that recognition is all but inevitable and only a matter of time (personal communication).

⁸ Full name given as: Ka‘ai-Kaula-Kalei-Kau-Welaha-Makanoe Naweluokekikipaa.

⁹ The Cablay Family Group Record gives Nov. 11, 1881 as the date of birth, whereas the Keko‘olani files say Nov. 12.

¹⁰ Jeanette is the name given in the Keko‘olani genealogical files. The Cablay Family Group Record, however, gives her first name as Caroline.

¹¹ The name Manaiakalani also appears in the Keko‘olani genealogical records as Manaiakalani. Both versions seem plausible and appear in various writings on

Hawai‘ian history and culture. Here, we will use “Manaiakalani.” This is also the preference of Liberta Hussey Albao, Kaleihiehie’s cousin.

¹² Grandma Esther Timbal could be quite stern and strict with her children and grandchildren. She was also a minister of her church.

¹³ The young fern fronds of *hō‘i‘o* are eaten raw or, by Asians, cooked. This is probably similar to what Japanese call *warabi* (蕨).

¹⁴ Long before then-First Lady Hillary Rodham Clinton brought the phrase “It Takes a Village” (to raise a child) into our consciousness with her book of that same title, this attitude was a natural part of Hawai‘ian and Polynesian culture.

¹⁵ Used affectionately, *Tūtū* (cf. Grandpa, Gramps, Granny) refers a grandparent or close relative or friend of the grandparents’ generation.